

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent, and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

A similar disclaimer of responsibility for advertisements is also hereby notified to all readers. We shall print only such as seem to us honest; and all we mean by that act is that it will be safe to read them; but when you come to business with the advertisers, you must act on your own responsibility.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Wilkie Collins' new novel, "The Fallen Leaves," grows less Socialistic as it progresses.

A correspondent writes making inquiry about the "Tadmor Community, State of Illinois," mentioned in Wilkie Collins' new novel, "The Fallen Leaves." There is no such Community. Mr. Collins is portraying an ideal Community formed from information gathered here and there. It is an interesting picture, but no one need sell his property with the intention of joining the original, for, as we say, it does not exist except on paper.

The Rev. Joseph Cook says, "There has never yet been seen in American history a day so red with blood as will be that day when Socialism attempts spoliation here by force of arms." This is terrible—worse than Mother Shipton's prophecies; but then he relieves our apprehensions when he says in the same discourse, "Perhaps no serious attempt will be made to carry them [the principles of spoliation] out!" O, no; there is not the slightest danger of that. We don't believe any considerable number of Socialists ever contemplated it.

Dr. Engel, the Prussian statistician, has announced, as the result of his investigations, the following laws:

"First—That the greater the income the smaller the relative percentage of outlay for subsistence.

"Second—That the percentage of outlay for clothing is approximately the same, whatever the income.

"Third—That the percentage of outlay for lodging or rent, and for fuel and light, is invariably the same, whatever the income.

"Fourth—That, as the income increases in amount, the percentage of outlay for 'sundries' becomes greater."

Col. George Wrottesley writes to the *London Times*, that having lately superintended a large contract for the war-office he was surprised to learn that all the locks for the building were manufactured in America; and having asked for an explanation from the contractor he was informed, first, that the Americans employ machinery a great deal more than the English; secondly, the Americans, both masters and men, seem to have more technical and general education than the English, and are more given to invention; thirdly, the men work longer hours in America; fourthly, there is less drunkenness in America; fifthly, in America small firms are the exceptions, large ones the rule.

President Woolsey says in his article in the *New York Independent* of Jan. 30th, "From the time of the first settlements until the age of the Revolution, if there were any Communistic Societies founded I have met with no account of them." This statement shows that Mr. Woolsey is better read in the ancient literature of Socialism than in the modern. On the 133d and 134th pages of Noyes's "History of American Socialisms"—a work from which Mr. Woolsey quotes—will be found an account of a colony called Ephrata, which was founded in Pennsylvania in 1713, by Conrad Beitzel, a German, and which at one time had some thousands of members. It was described in the *Social Record* as the first American Community, and appears to have possessed more Communistic features than some of the ancient societies described by President Woolsey.

By Rev. Joseph Cook: "Advocating no Socialistic proposition and defending no Communistic dream, I yet believe the day will come when the cost of its production will determine the pay of labor. The cost of production includes the support of a family. We cannot give the State the strength of its citizens on any rule that starves men. We cannot produce a skilled class unless we bring our children up well. Unless we have a certain regard for skill as well as for the mill, the mill itself will be without skilled operatives. In time there cannot be a fit laboring class provided, unless you give such wages as will enable an average head of a family to put among his expenses school-books, newspapers and religion. There must be a lifting of the income of the lowest paid class of laborers, otherwise we shall have monstrosity after monstrosity, and the heart of girlhood wrung till the gutters are full of ruddy slime."

The *Anglo-American Times* describes a plan for a Coöperative Settlement in Texas, which has been started in England. It is briefly, in the words of the originator, "to secure from 50 to 100,000 acres of land at a few shillings an acre, and to join with me enough to make a party of seven or more who could command a capital of £2,000 each. One-half of this to be invested in the land, the remaining half to be applied

to making the property productive, which should be done something after the following manner:—One of the open prairies, of which there are many, well watered, with sufficient timber for fencing, etc., to be selected as head-quarters; the commencement of a village to grow into a town; temporary buildings, which in a climate like Texas are not expensive, should be erected, and farming lands for cultivation be purchased, about ten miles of fencing erected, for say 1,000 head of cattle to commence with, all of which could be easily provided with the capital referred to. One, or as many of the associates as could be induced to do so, should reside upon and manage the property, which would form a capital as above proposed, immediately to commence paying a fair income, while farms or lots should be surveyed and laid out for sale to those emigrants that are now swarming in from the other States, and which could be sold at a large advance."

President Woolsey's last article on "Communism and Socialism," in the *New York Independent*, is principally devoted to the Shakers as the oldest of what he terms the "Smaller Communisms." There is nothing intentionally unfair in his treatment of them, but it is superficial and therefore unsatisfactory, and one is surprised that such a writer as President Woolsey should lug into his account of the Shakers stories told in a book published eighty-two years ago by one Thomas Brown, who had been expelled from the Society after living in its connection seven years. President Woolsey's concluding paragraph is as follows:

"Springing out of the Society of Friends, they have inherited some of the mystical and spiritual elements of the latter, together with their tendency to quietude and to rationalism. Their community of goods is apparently derived from that of the Pentecostal Church; their speaking with tongues is but a repetition of that recorded in the Book of Acts and the First Epistle to the Corinthians—or, rather, a copy of an original about which they know little; their confession is suggested by the confession recommended in the Epistle of James; their dances, perhaps, point back to David and Miriam. In some things they bear a resemblance to the Essenes and the Therapeutæ—as in filling up their numbers by means of adopted children they are like the former; in their dances like the latter; in their being a celibatary union like both; and in the living of the sexes together again like the latter. We may add that, like the Therapeutæ, they lead such a life free from ascertained scandal. In shrewdness, economy, and practical management they are surpassed by Communities on no other basis."

ONEIDA COMMUNITY.

IMPRESSIONS OF MR. A. J. GROVER, WHO RECENTLY VISITED THE COMMUNITY.

[Special Correspondence of the Chicago Tribune.]

Oneida Community, N. Y., Jan. 19, 1879.

Agreeably to promise I write you from the "Home" of the only practically and avowedly Free-Love* Community in the United States. I propose to tell your readers what these good people say of and claim for themselves. They have not usually been reported from their own, but from an unfriendly point of view.

There are twenty-eight Associations of men and women, more or less on the coöperative plan, in the United States; seventeen are of Shaker origin or character, in which coöperation and celibacy are the peculiar features. There are six or seven where the monogamic marriage is maintained, with nothing peculiar except some religious dogma or superstition, and Coöperation. There is only one—the Oneida Community—where Free-Love and Stirpiculture are united with Coöperation, as distinguishing principles.

Many of these Coöperative Associations are the spiritual children of the "Brook-Farm," Massachusetts, experiment, in which Dr. William E. Channing, the Rev. William H. Channing, George Ripley, Dr. John C. Warren, Margaret Fuller, George W. Curtis, and other distinguished thinkers and writers were the leading spirits. Horace Greeley, C. A. Dana, Parke Godwin, T. W. Higginson, Henry James and others heralded the details of the experiment, and the principles upon which it was based, far and wide through the press. The result in a quarter of a century, of the seed then sown, is a pretty good crop of Communities in this country.

The Oneida Community is located in the town of Lenox, Madison county, N. Y., three and one-half miles southeast of Oneida village, on the New York Central Railroad, in one of the finest valleys in the State; and was started in a small way in 1848, with ma-

* The Oneida Communists object to the application of this term to them, for the reason that it is commonly used to describe a state of Society which is wanting in the qualities of good order and permanency inherent in their system.—ED. AM. SOC.

terial transplanted from Putney, Vt., under the leadership of the

REV. JOHN HUMPHREY NOYES, who was then thirty-seven years of age. Mr. Noyes is a cousin of President Hayes, and also of United States Minister Noyes, now at Paris. He would be a marked man anywhere; being five feet ten inches in height, of commanding presence, and very positive character. He studied at Amherst, Dartmouth, Andover and Yale. His father was a college-graduate, a State Representative, and member of Congress. In leading religious principles he is orthodox, but is hated by the orthodox people as much as Col. Ingersoll. He insists that religion ought to mean something, and should stand for something in practical life.

The reason why John Humphrey Noyes has been able to build up the Oneida Community and to ignore the recognized relation of the sexes, and economical institutions and authorities of the country and the world, is because he is really a moral hero, a practical genius, and a religious enthusiast, equal to the undertaking. The men and women he has gathered about him, and, as they fully believe, blessed, believe that he is inspired. This conviction has come from always finding him to be right in all his calculations, policies and plans. The writer asked him "how he got the moral courage to radically defy the usages of society as he did thirty years ago, and does still?" He replied, "I don't know. I don't think it was courage. I was always bashful and timid, and lacked confidence in myself. But, while lacking the courage, I could nevertheless, do no otherwise than I did and have done, because I have always felt that I was right and *must go forward in the path of duty*. You may call it fortune, luck or providence, but I call it religion, and duty, and the help of God."

With Noyes, as with Luther, Wesley, and others, it is religious enthusiasm, but coupled with a genius for practical affairs that will be found to be the secret of his success. He anticipated Maudesly, Carpenter, Dr. Howe, and the other scientists in the conception of the transcendent importance of

THE LAWS OF HEREDITY AND REPRODUCTION

as applied to the human race; and, having the *idea*, he proceeded to apply it by bold innovation "in the face of a frowning world." He saw the excess and debauchery in marriage, and the social evil and prostitution outside of marriage; in short, he perceived the universal abuse of the sexual, parental and reproductive faculties and functions of the race, and proposed to set an example of virtue, purity and obedience, through intelligent instruction, religious and moral influence and restraint.

The civilization and form of society which produces the best men and women must be the best. Sexual purity and restraint are found only in the best men and women. If this virtue is better fostered, and better results can be found in the Oneida system than in other churches, is it not high time the world knew it?

Concerning

THE PARENTAL RELATION,

there seems to be as much fatherly and motherly affection, and as tender, as in the best society outside. And truth compels me to say that the children are much better cared for than the average in the best society outside. Arrangements for amusements, nurseries, and education, especially industrial education, which is scarcely regarded outside, are, to all appearance, everything that can be desired. Children are not unwelcome accidents at Oneida; they are never murdered before or after birth, and never neglected nor abandoned by parents or the Community—never left to crawl about the kitchen, to tip over the tea-kettle, fall into a tub of hot water, on to a red-hot stove, into a well or cistern, to be kicked by horses, hooked by cows, bitten by dogs, drowned in ponds or ruined in saloons, gambling dens or brothels—not one of these crimes, accidents or misfortunes having ever overtaken a child of the Community!

Can any church in the land say as much as to the crimes referred to, to say nothing about accidents, saloons and brothels?

It would be absurd, of course, to claim that accidents cannot happen at Oneida. It is only claimed that young children are not thus exposed, as in ordinary families.

One accident did happen. A woman and her boy joined the Community. They brought \$2,000. The boy, at sixteen years of age, injured his spine while working with a stump-machine, which disabled him for life. Some years after the mother and her son left the Community to live with friends outside. The Community returned to her her \$2,000, and gave the boy, as a free gift, \$5,000.

What other church can show a better record or a more generous act?

There have been fifty children born alive in Oneida, in nine years, and *not one has died*, and all are now well and free from disease. Five children have died at or about birth, and there has not been a single case of abortion. In the United States, 30 per cent. of the children die under ten years of age. In Oneida, there has not been a case of croup, cholera infantum, or diphtheria, for fifteen years.

This record shows at least that the children get pretty well born and have pretty good care from somebody after they are born.

If any church of 250 married members can show a better record, let it be heard from. The Oneida folks have a right to be judged by facts, and not prejudices,—

GIVE THE DEVIL HIS DUE.

Fifty children in nine years, and no deaths, except five that died at birth from natural causes, and not one case of miscarriage or abortion, in a Free-Love Community numbering 250 able-bodied men and women, is an in-

teresting fact, and tends to at least corroborate the statement that there is more virtue among them than in any church-society of equal number.

The Oneida Community is first and characteristically a church or religious institution. These people are practical people, and not theorists. For instance, they insist that the rule of Christ, viz.: "He that would be greatest among you let him be servant of all," means just what is expressed, and they live it, actually and literally, in serving each other, and in forgetting self.

They insist that the rule that prevails in so-called civilized and Christian communities is exactly the opposite of the Christian rule, and might be expressed as follows, viz.: "He that would be greatest among you let him, by fair means or foul, compel as many to serve him as possible."

The Oneidans make a broad distinction between loving the brethren, or endeavoring to love, and endeavoring to be loved. The one is the essence of selfishness, the other the expression of benevolence. To pray to be loved, would be weakness; the desire of an unmanly or an unwomanly spirit. But the prayer to be enabled to love and to do good to others is the lofty and noble aspiration of true manhood and womanhood. That in this distinction lies the secret, in most cases, of marital discords and miseries, and the multitude of divorces, and forced maternity and child-murder in the wicked outside world.

Thoughtful men, philanthropists, statesmen and philosophers, have come to question whether civilization can advance much further without Coöperation industrially. The rich are growing richer and the poor poorer. Poverty is a curse, and riches no less, as now obtained and used. Republican government does not and cannot save from monopoly and competition, from covetousness and dishonesty, from extortion, corruption, stealing, and general plundering, under law, or by law-breaking and law-making, in the interest of individuals and classes. The same economic causes will inevitably produce the same results in a Republic that have been arrived at in Europe, viz.: Paupers on the one hand—the masses—and Royal aristocrats and their pimps on the other.

Philosophers and philanthropists also see that the subjection and serfdom of woman, and her dependence on man for bread, will continue to produce the same results in the future that the history of all the past discloses which grow out of sexual disobedience and excess. That the true relation of men and women in society, and as parents, has yet to be practically attained,—the sexual problem has yet to be solved. The Oneida folks claim to have solved both questions, by the study of the New Testament,—by catching the true spirit of Christ, and allowing it to rule their lives.

ONEIDA PEOPLE ALL WORK.

There are no drones in the hive. No "head, hands and feet," as in Plato's Republic or Fourier's system. With Oneida people, it is a sin to compel or permit one's burdens to be carried by others, when one can just as well carry them himself. Each must produce what he consumes, or he is regarded as in fact a drone, a sponge, a robber.

The children are taught industry instead of creeds and catechisms, under the theory that they will know of the true doctrines fast enough when they have learned to do right. Parents set the example of industry, and all love to work. A busy life is easily a virtuous life, while idleness leads to vice. Yet all work and no play is not allowed to make Jack a dull boy. All, old and young, find time for play, study, social enjoyments, rest and meditation.

The Oneida "Home," or residence, is a palace situated among trees in one of the prettiest spots imaginable, and is arranged and furnished with all modern improvements for labor-saving, convenience, and comfort. Great care and attention is given to healthful cooking, ventilation, baths, cleanliness and sanitary regulations generally.

In all these particulars the Home is a model one, and much better than the average of the homes of the millionaires of the outside world. Of the housekeeping in all departments too high praise can scarcely be awarded to the Oneida women. No whiter table and bed linen, no brighter silver and glass, no cleaner carpets and floors, no more tasteful hangings and general arrangements, can be found anywhere. I am afraid, however, that it is true, as with women outside, that the Oneida women work harder and more hours than the men. It probably is inevitable, from the impossibility to leave behind or drop at once all the habits and customs of the old system. It may be well doubted whether woman in Oneida has been fully emancipated.

THE FARM

contains about 600 acres, and is a model. The orchard is large, and produced, I believe, the past season, 10,000 bushels of apples. Seventy-five Ayrshire and Holstein cows are kept, and fine specimens of the bloods are bred for sale. Attention is also given to breeding fine hogs, though this sort of meat is never used at the Home, nor is any lard used, but, like the Jews, this unwholesome meat is sold by the Oneidans to the wicked Gentiles who don't know any better than to eat it. Whatever else may be said, these people are certainly thrifty. They work up apples into boiled cider, cider-honey (a jelly of sweet apple cider), cider apple-sauce, etc., etc., which are canned and sold. They have sold \$100,000 worth of canned goods, about \$100,000 worth of spool silk, and about the same amount of steel traps, during the year 1878. They have recently begun a new industry—the manufacture of chains—which promises to become an important branch of business with them. In this branch can be employed to advantage the labor of children, who delight to use the hammer, and are also taught to make boxes for packing fruit, silk, etc., and

the nail-driving propensity of the boys is thus turned to profit, and the boys taught to work at the same time.

THE "FAMILY"

meet every evening in the hall or chapel, a beautiful frescoed room, with galleries and a stage, and plenty of easy chairs, and light in abundance, and at these meetings every topic of business, literature, science, economy, religion, reform, and discipline is in order, and may be discussed in Committee of the Whole. These meetings are said to be very pleasant and profitable. Dancing for an hour and a-half, at 6 p. m., with a good band of music, is held in the hall, in which old and young, children and babies, participate. It was my pleasure to be present last evening at one of these dancing sociables, and it was a very enjoyable occasion. The babies' eyes danced with joy and excitement, if they were too young to take the floor. The women and children wear short dresses, which enable them to dance gracefully and with ease. Children are taught dancing, and the young men and ladies are fine dancers.

THE LIBRARY

contains 5,000 volumes, is well selected, and evidently well read. Quite a respectable herbarium and natural history collection have been made, and rooms provided for them. The rooms, furniture, Turkish-baths, cooking and laundry appointments, heating apparatus, etc., are most excellent. Women take turns in superintending all the departments of work, which renders the labor comparatively easy and agreeable. A woman superintends the silk factory; a woman recently had charge of the account books and cash of the Community.

THE NURSERY DEPARTMENT,

I am afraid, if it could be examined by all the women in the United States, would convert them to a belief in Community life, and make them very discontented with the drudgery, and wear and tear of nerves with which they are burdened, whatever they might think of the social arrangements which make the nursery necessary.

The reports originating with the New York Times reporter last summer, of threatened disruption of the Community, were gross exaggerations, or wholly untrue. The Oneida Community was never so strong or prosperous as it is now, and it is now both strong and prosperous.

Let me dispose of some questions categorically:

Are not the women inferior, careworn, and dispirited? No; to all appearance they are happy and cultivated.

Are the children superior? Some, say one-third, decidedly so; the remainder about average, except in point of health, they average decidedly superior to the average outside.

Who determines parental unions? The women interested, mainly.

Are Oneidans Spiritualists as well as Christians? They are generally inclined to believe in spiritual agencies.

What does it cost to live *per capita*? About \$80 per year, for food and clothing, the past year. Special efforts, however, have been made to economize, and this includes all ages.

Is the Community in debt? Yes, about \$60,000; but this is for working capital stock and recent improvements. The property of the Community is worth some \$600,000.

Are the practices of the Community in violation of the laws of New York? No, in no respect, it is said.

Is the Community obnoxious to the people? No; on the other hand, it is very popular in the neighborhood.

Will the decease of Noyes imperil the institution? It is claimed not, in the least, as there are many men and women among them well qualified to manage the affairs of the Community.

Is not the foregoing account altogether too rosy a view of the Oneida Community life and practices? Very possibly it may be. But it is from the standpoint of its friends, as is customary, in stating the claims of all other churches and religious institutions. To allow Oneida folks the same courtesy to speak for themselves that is permitted to all others would seem to be but simple, ordinary justice and fair dealing; and I have accorded this. I have let Oneida speak for itself so far as I understand it and can do so in a brief letter.

A. J. G.

COMMUNITIES IN GREAT BRITAIN.

[From the Coöperator of 1867.]

There have been five attempts to form Social or Co-operative Communities in Great Britain and Ireland during this century, viz.,—at Orbiston, near Hamilton, in Scotland, in 1825 or 1826, in which Abram Combe, brother of the well-known phrenologist, took an active part, and lost his life in consequence. He edited a very interesting paper in connection with the place, entitled "The Orbiston Register; and Journal of the Society of the first adherents of Divine Revelation." The establishment broke up in 1827. This was followed by the Community at Ralahine, in the county of Clare, established by Mr. John Scott Vandeleur, on his own estate, in 1831 or 1832; and which was soon after broken up in consequence of his unfortunate gambling propensities. I visited and investigated the institution in October, 1833—a month before its dispersion, and at that time it had all the appearance of success. Mr. E. T. Craig, the secretary, and the late Mr. John Finch, of Liverpool, have been its historians.

The next attempt, and which survived longer than any, was in 1839, under the auspices of Robert Owen—urged thereto by some of his ardent disciples—and which was terminated in 1845. This took place on an

estate of about 500 acres, leased to trustees of the Community by the late Sir I. L. Goldsmid, Bart., at Tytherley, near Stockbridge, Hampshire, upon which, in buildings and implements, the society expended upwards of £20,000. In connection with this experiment was the weekly journal entitled "The New Moral World."

About the same year (1839) a small attempt was made at Manea Fen, in Cambridgeshire, promoted mainly by Mr. Hodson, the owner of the estate, which existed only about two years. It, too, had its journal—"The Working Bee."

About 1847 a very humble commencement was made in South Wales, and continued some years.

In all these cases the attempts were crude and immature. There was a great lack of pecuniary means, and a greater lack of knowledge. They were, so to speak, so many "leaps in the dark." Still, they were not without their uses.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXIV.

ASSOCIATION.

What is Association? Considered as a political and social Organization, it is the type of the divine Union and Brotherhood of the Human Race. The universal Association of Humanity must some day take place, for Humanity is a child of God; and as such, must fulfill the Laws of its Author; and the Will and the Law of God are Universal Unity, peace and harmony, expressed externally in universal Association.

What is the isolated Household with its separate interests and separate industrial pursuits? As a social institution it is the symbol of selfishness, of distrust, of division and discord, though not indeed of the selfishness and discord of the Human Race, as Association is of its union and brotherhood, for this false principle has no collective correspondence, no accord of unison, any more than dissonance in music can be perfected to an octave of dissonance.

This principle of division and discord must some day be swept away, for it is one which violates the Laws of universal Order and the Divine Will, and wherever it is triumphant, it establishes the reign of Satan in the place of the reign of God.

The isolated household and isolated family, with separate and hostile interests, is the fundamental institution on which the Savage, Patriarchal, Barbarian, and Civilized Societies are based; and these four monstrous societies, where war, servitude, fraud, indigence, ignorance and injustice are general and permanent, prove the falseness of their foundation.

That universal Association, with unity of interests, combined action, a just and noble union of all the members of the Race in a true hierarchy, guaranteeing both Liberty and Order, equal social chances and privileges, and perfect development and culture to all,—that this is the destiny of Humanity on earth, there can be no doubt.

Our globe, with the race upon it, is a part of the great Universe, subject to the same laws, and created by the same divine hand. Harmony, unity, Association, are the laws which reign in this great whole, and by consequence the same laws must govern the parts. This all Nature reveals to us. From the harmonious movements of the planets in their sidereal association and hierarchy, to the distribution of the kingdoms of creation around us, all testify to this truth.

The great and chosen souls that have come upon earth as the leaders of Mankind, have all proclaimed the law of union, of peace, of brotherhood. The promises of the Prophets, the declarations of Christ, all declare and predict the social redemption of mankind; that the laws of Divine Order shall come on earth, and God's will be done here by men as it is by superior orders of beings in higher spheres; that the love of the neighbor, or of the whole human family, is to be the universal rule of action instead of the distrust of mankind and the love of self alone, and that the brotherhood of the race, or universal Association, is to be established in the place of the antagonism of man with man, class with class, party with party, sect with sect, and nation with nation.

The progressive labors and achievements of human intelligence also demonstrate the truth that Harmony is the universal Law, and that all things in time arrive at it. Every branch of art and science that has been perfected by the human mind, has produced as its results, Unity and Harmony. Mathematics and Music are the two most perfect examples; the other sciences are tending to the same end, as they advance, and the science of

Society, which has been the most backward and most neglected, will follow in the track.

Lastly, the Soul, with its deep aspirations and sentiments of justice and unity, now, more than ever, demands this great Law, and its advent on earth. Never before in any age have these sentiments been working so powerfully; and this is the reason why all noble hearts at the present day are becoming impatient at the evils which oppress Humanity,—why they are becoming sick at the strife, the selfishness, and the discord that now reign,—indignant at gigantic injustice like war and slavery,—disgusted with the servile worship of gold, with industrial and commercial frauds and stratagems, with party intrigues and sectarian discussions, and why they call for reform, for justice, for harmony, for peace, and good will among men.

Thus the works of nature, the declarations of the prophets and the Gospel, the discoveries of science, the aspirations of the human heart,—all proclaim, demonstrate, and call for the advent of an era of truth, order, justice, peace, and harmony on earth.

And when this era comes, and the laws of universal Harmony—of divine Love and Wisdom—are realized practically in this world, the external manifestations of it will be as various as the different spheres in which those laws are to operate.

In Religion, it will be the establishment of the Kingdom of God on earth, and the doing of His will by Humanity.

In the Church it will be the union of all sects in one universal Church; the alliance of Religion with Industry, and other material interests of man, and the final union and reconciliation of the spiritual with the material world.

In Social arrangements, it will be the introduction of the principle of universal Association in the place of universal antagonism and conflict, and the organization of social institutions adapted to human nature, and by which all the faculties and affections implanted by God in man will be usefully employed and rightly directed.

In Politics, it will be the guarantee of all rights, and of equal social opportunities and privileges to every being; universal peace, and the union and association of all political unities, from the simplest to the highest, from the township up to the government of the globe.

In Morals, it will be the brotherhood of the race, the consciousness of a common destiny, and of the solidarity, the mutual and reciprocal dependence of all the members of the human family.

In Production, or the creation of wealth, it will be Industry dignified and rendered attractive, and the general adaptation of all the external things of nature through a wise system of labor to the nature of man.

And lastly, in the sphere of the human Passions, it will be the true and integral development of the affections and faculties implanted in the human soul, and their harmony in a social Order—all the institutions and arrangements of which will be their external expression and practical correspondence.

Such will be the new era—such the fruits and results of that state of things which we designate by the general name of "Universal Association."—*Albert Brisbane.*

TEN THOUSAND PER CENT.

EDITORS AMERICAN SOCIALIST:—In a late issue you referred to the promise that Jesus made to those who forsake all for the kingdom of heaven's sake, namely, that even in this life they shall regain more than they lose "an hundred-fold," etc., and spoke of this augmentation of temporal blessings as a gain of a "hundred per cent." (See No. for Dec. 19, article "Count the Cost.") The truth is, it is just ten thousand per cent.; enough, one would think, to cause all the wealth-loving speculators of Wall-street to "sell all they have" and go for the kingdom of heaven. When a given quantity is simply doubled the increase is one hundred per cent. If it be increased ten-fold the gain is one thousand per cent. If it be augmented a hundred-fold the increase is ten thousand per cent., and so on.

If it could be demonstrated that in Communism the amenities and pleasures of human life could be enhanced ten thousand per cent. beyond what they are now in competitive society, or in other words an hundred-fold, it would not be long before Socialistic stock—to speak commercially—would rise in the market, and competitive stock go down. I do not believe that Jesus exaggerated the temporal advantages that would grow out of the abrogation of selfishness and adherence to the principles of distributive justice; but the difficulty is that no Socialistic body has yet been so far converted to the Communistic doctrines of Jesus as to forsake altogether the allurements of wealth and exclusiveness,

and with open arms receive all who are ready to renounce the wicked ways of competition and self-enrichment. Socialisms have all been, so far as I remember reading of, either materialistic on the one hand, eschewing or ignoring religion and spirituality, or on the other hand have set up mytho-theological criterions of fitness to which only the fewest number of Socialistic proselytes could honestly subscribe.

Notwithstanding these serious drawbacks, the Communitistic and Socialistic bodies that have made themselves a history have demonstrated the practicability of a large part of the "hundred-fold" promised to the *bona-fide* followers of the Syrian Socialist, or rather they who do the things that he commanded.

With more rational platforms and more liberal covenants the whole ten thousand per cent.—the "hundred-fold" harvest of goodness and truth—may be confidently looked for.

I cannot too highly commend the article "Christianity and Communism" in the AMERICAN SOCIALIST of Jan. 23. I indorse it most cordially, and wish it could be read to every congregation in Christendom. If Christ's Sermon on the Mount has anything to do with his Gospel, or plan of salvation, it surpasses human understanding how the populations of the world called Christian can be counted followers of Christ while they pursue a course diametrically opposite to that enjoined by the Galilean prophet and philosopher. If I take that inimitable Sermon on the Mount as a rule of Christian faith and practice—(and I can take no other)—I am regretfully forced to the conclusion that there is scarcely a Christian in existence. I wish I could learn of a body of persons who are living, or aiming to live, the life outlined in that Sermon, rationally interpreted.

EMERY F. BOYD.

THE LAUNDRIES OF NEW YORK.

[From the Scientific American.]

The manager of one of the larger laundries of New York lately said that there were between five and six hundred important laundries in the city, counting steam laundries, that do the work of large manufacturers of white goods and of hotels and restaurants, and the hand laundries doing household work. The first steam laundry was started in Boston in 1853. Several steam laundries in New York employ 100 to 150 hands. The Empire Laundry, doing the work of fifteen hotels and restaurants, turns out 40,000 pieces a day, or more than 1,000,000 a month, washed, dried and finished. These pieces include sheets, pillow-cases, white towels, silver towels, brown towels, brown table-cloths, white table-cloths, napkins, curtains, jackets, aprons, counterpanes, blankets, bed-covers, pillow-covers, chair-covers, table-covers, crumb cloths, and doilies. In the performance of this work there are used \$4,000 worth of soap, \$1,000 worth of starch, \$250 worth of bluing a year, and the pay roll amounts to \$25,000 yearly.

Another laundry manager said that the amount of private washing done in the public laundries has increased immensely since the establishment of the first large public laundry, the New York, at Bergen, N. J., in 1866. The largest are the St. Denis, California, Home, Stuyvesant, and New York. The work they do is mainly for persons living in flats, boarders, bachelors, and transient hotel guests. Notwithstanding the great facilities offered by the public laundries, most housekeepers prefer to have their washing done at home. The public laundries that do private washing do not use steam nor any machinery except the simple "patent wringer" and "housewife's washboard," because no machinery ever invented could do the necessary fluting, puffing, scalloping, and doing up. The charges range from 75 cents to \$9 a dozen.

The laundry business requires very little capital; the work is simple, and the terms are invariably cash. No class of business men lose so little money from bad debts as the laundry men, and the reason is plain; they always have ample security for their bills in the clothing that they wash, and clothing is never returned until the bill is paid.

It is estimated that from one and a half to five million dollars are invested in laundries in New York, giving employment to from ten to twenty thousand persons.

THE PIONEERS OF ROCHDALE.

[Translated from Le Devoir.]

The Association of Equitable Pioneers of Rochdale, England, goes on regularly in its development, showing the principle of Association to be possible when put in practice by intelligent men, who are willing to learn. The number of members in 1877 was, 9,722, and the sales effected during that year amounted to 280,275 pounds sterling, which corresponds to more than seven million francs.

The Association actually owns eighteen groceries, thirteen meat-markets, twelve store-houses of fabrics, one of wearing-apparel, three of boots and shoes, five of articles of joinery, and one warehouse of coal.

The Society has added to itself one section which has

special authority to facilitate the workmen in purchasing houses, by allowing them to draw from their deposit funds, in order to meet regularly the conditions of the purchase. It possesses, besides, a savings-bank called the *Juvenile Saving Department*, destined to encourage the economy of young gentlemen. It has libraries, lecture-halls, and more than all, an excellent school for adults.

In 1850 the *Equitable Pioneers* established a new Association, "The Rochdale District Coöperative Corn-Mill Society," having a mill in order to furnish good flour to a good market.

These Rochdale Pioneers, who form a Society of individual consumers, have for a long time had under their control a "Coöperative Wholesale Society," which furnishes supplies to the retail warehouses of the Society and to others. This subdivision, established at Manchester, has a branch at London and another at Newcastle.

Established in 1863, this Wholesale Society has had, since the beginning of 1878, 58 dependent Societies of consumers, comprising 273,462 members. By virtue of their connection with the Wholesale Society, the individual members save a percentage of profit on the goods which they buy and consume, while they are at the same time assured that they are of a good quality.

The following are more precise details as to the state of this Coöperative Institution. The original capital consisted of 25,850 shares of five pounds each. Its operations in 1877 were conducted with a capital £400,000. Its sales amounted to £2,800,000, on which it realized a net profit of more than £28,000. The Society has three shoemakers, who make each year 26,000 pairs of boots and shoes; two soap-houses and one candle-manufactory. It receives annually from Ireland 100,000 barrels of butter; it has a commission at New York, at Liverpool, in the county of Chester, at Calais. The Society has a steamer by which to facilitate its trade with France.

Launched as she is on the ocean of prosperity, this Association can only enrich herself more every day.

AMERICAN SOCIALIST.

THURSDAY, FEBRUARY 6, 1879.

"SELF-HELP."

COMMUNISM ITS FOUNDATION.

"Self-help! self-help!" is just now the battle-cry of Joseph Cook and the rest of the religious anti-communists. The one dreadful thing before their eyes is the danger that any generous relief of the starving classes will take away their ambition to work. The one inexorable objection to Communism is that it will break down the main-spring of self-help.

Do these fearful souls ever consider what a dangerous institution their theory makes of the common family? Every little household has that same danger in it. Parents are compelled, not only by affection but by law, to practice Communism with their children for twenty-one years; that is, to support them through a long period of inability. According to the gospel of self-help, the children that are turned into the street and thrown upon their own resources at the earliest possible age are the only children that are well brought up. Parental help is as dangerous as any.

What reason is there for the universal custom of giving children a home and a living which they have not earned? Simply this: it is assumed that with the home and the living the parents will also give good education, which will more than counteract any tendency to moral relaxation which may be caused by their family liberality.

Precisely the same excuse may be given for Communism on the larger scale. Any association that is worthy to be called a Community is morally certain to give its members, young and old, a better education in all good things, self-help among the rest, than the average family can do.

The only rational theory of those who demand that society as a whole shall take care of all its members is, that it ought to give all its members not only home and living, but education; and that is, in deed and in truth, a rational theory; one that provides thoroughly for self-help; the only theory that will ever cure trampism; the very theory which justifies and glorifies the Communism into which—wonderful to ponder—self-helpful New England has led the way—the Communism of district schools!

Thus it is evident from plenty of examples now existing all around us in ordinary society, that the outcry against Communism as being necessarily unfavorable to self-help is utterly futile. There is no danger to self-help where proper education goes with Communism; but, on the contrary, all common sense and natural affection bid us expect the very best harvests of self-

help in the classes and peoples that are most liberal in their Communistic provision for those who are unable to provide for themselves. Everywhere, even now, family Communism is the very soil in which all self-help grows!

Finally, to the fearful souls who are so alarmed lest Communistic mercy should break down self-help, we would say, Take a good square look at your own theology—the great plan of salvation—mercy given before all merit—preventive grace the only hope of good works. Is not this Communism out and out? Can any of us ever be saved if God does not *advance* mercy and grace to us before we earn anything? Are we not all tramps in the sight of heaven? Self-help, forsooth! What kind of a word is that for a sinner who needs a Savior? Surely, self-help is not a thing that mercy *waits for*, but a thing that mercy *gives*—it is a part of the Communism of God. And here we get down to the hardpan. In the entire administration of God—in nature and in grace—Communistic mercy is the foundation, and the earnings of self-help are after-gifts, to be realized only on that foundation.

MASSACHUSETTS TO THE FRONT.

We said in our article on the "Pedigree of American Socialisms," in No. 3 of the present volume: "There seems to be a general impression among the writers who are letting themselves loose on the great topics of these days, that all the Socialisms which are worth attending to are importations from abroad—especially from France and Germany; and this impression is coupled with another of kindred import, viz., that all the notable Socialisms are eruptions from the discontent and poverty of the lower classes." And we showed in that article, conclusively, as we think, that the last-named impression has no good foundation; that, in point of fact, the great Socialistic movement which began in this country about 1840, so far from being an eruption of the lower classes, originated among the higher classes and had for its leaders the very *élite* of cultured society. Has the first impression any better foundation?

If it had—if American Socialisms were entirely of foreign origin, like Quakerism, Methodism, Episcopalianism, and Protestantism itself for that matter—we fail to perceive why any special odium should attach to Socialism on this account. The only consideration bearing on this point which occurs to us as worthy of special attention is, that it is natural to expect that the most free and progressive people will lead the world in social philosophy and experiment; and on the supposition that Americans are that "most free and progressive people," it would be a little humiliating to depend on foreign importations for our Socialisms. The same principle would make Massachusetts the grand center and leader of the Socialistic movement in this country, just as it has been of temperance, anti-slavery and other reform movements that have captured the nation.

And this, we are prepared to affirm, is the actual fact—that the great Socialistic movement of 1840 was not primarily a Fourier revival, but a *Yankee* revival, a *Massachusetts* revival, and owed its power and success to the same elements which have given the old Bay State such predominant influence in the nation. Fourierism, to be sure, came in and captured Brook Farm and modified the general movement; but that was the cause, not of its existence and prosperity, but rather of its reverses and final ruin. We do not believe Fourierism would have ever had a run in this country if the ground had not been prepared for it by the Socialistic ferment in Massachusetts, which had its sources in Unitarian and Universalist free-thinking and in the revolts which they generated against old social usages; which is the same as to say that American Socialism is a true growth of the American spirit of liberty—intellectual and civil—and that to Massachusetts belongs the same honor in respect to Socialism that it claims respecting the entire progress of civilization. Let us see what facts can be brought to support this theory:

Massachusetts was the home and birth-place of a new-world transcendentalism, which summoned men to new investigations of the relations of man to nature, to society and to the invisible world, and which was the very womb in which were begotten many of the reforms of the last half century. "To transcendentalism," says O. B. Frothingham, author of the history of "Transcendentalism in New England," "belongs the credit of inaugurating the theory and practice of dietetics which is preached so assiduously now by enlightened physiologists." Again, says the same authority, "more definitely than any other reform, the movement for the enfranchisement of women and the enlargement of her sphere of duty and privilege can trace its beginnings

and the source of its inspirations to the disciples of the transcendental philosophy." Still again, the transcendentalists were active in the cause of anti-slavery, and some of them, like Theodore Parker, placed themselves in the very front of freedom's heroes in the contest with slavery. "The transcendentalist," says Mr. Frothingham, "was by nature a reformer. He could not be satisfied with men as they are. His doctrine of the capacities of men, even in its most moderate statement, kindled to enthusiasm his hope of change. However his disgust may have kept him aloof for a time, his sympathy soon brought him back, and his faith sent him to the front of the battle." This dissatisfaction with things as they are, this enthusiasm for change, this sympathy and this faith, led the transcendentalists of Massachusetts to attack the problem of society. Brook Farm—the Mother-Experiment of Socialism in this country, as we have called it—was the work of transcendentalism and its leaders were transcendentalists. "It was an attempt," to quote again from Mr. Frothingham, "sweet and honest in its inception and purpose, to give expression in practical life of all that was best in transcendentalism, and to bring to the front the supreme interests of the soul and man's higher nature. Brook Farm was New England life set to the music of human brotherhood."

Not only was Massachusetts the center of transcendentalism and of the Socialistic movement which was the outcome and practical embodiment of transcendentalism, but the foremost experiments of that movement were Massachusetts experiments, and not indebted in principle or leadership to foreigners. "Brook Farm," says Frothingham, "was neither European nor English, neither French nor German, in its origin. No doubt among the friends and supporters of it were some who had made themselves acquainted with the writings of St. Simon and Chevalier, of Proudhon and Fourier; but it does not appear that any of these authors shaped or prescribed the plan, or influenced the spirit of the enterprise." And all accounts of its origin and early history that we have seen take the same view.

The Hopedale Association, founded by Adin Ballou in 1841—the longest-lived of the group and perhaps the best of that period—was in all respects an American production. In its principles, its constitution, its measures, its objects, it shows no traces of foreign indebtedness.

The Northampton Association, another Massachusetts experiment, was also a Yankee enterprise, and not Fourieristic in its origin. Mr. Samuel L. Hill, one of its founders and most active members, its Trustee and Treasurer, said to the writer in 1876: "The Association was not based upon Fourierism or any other single system; it was complex in its principles and objects;" and the author of "American Socialisms" says, after examining all the records at his disposal, "Like Brook Farm and Hopedale, it was an independent Yankee attempt to regenerate society and a forerunner of Fourierism."

Fruitlands was another Massachusetts experiment—the most transcendental and peculiar of all, and deserving of much more attention than it has received. At its head stood one of the most original and gifted of New England thinkers—by some regarded as the peer of Emerson and the foremost representative of New England transcendentalism.

The early success of these Associations, particularly of the first three, and the character of their leaders and membership, including, as they did, many people of a high degree of intelligence and culture, created a tidal-wave of Socialism that swept over the country with great rapidity and force. Fourierism came in to intensify the excitement and divert attention, from plodding labor and slow-growth, to grand schemes of serial harmony, and so helped convert the tidal-wave into a wave of destruction; but all this does not alter the fact that it was started in Massachusetts, by Massachusetts men, and was the fruit of Massachusetts progress and transcendentalism.

Another experiment may be mentioned in this connection, because it attracted an unusual amount of interest, and because it had a Massachusetts origin. We refer to the Skaneateles Community in the State of New York. John A. Collins, its founder, was a Boston man, had been the General Agent of the Massachusetts Anti-Slavery Society, and the year before he started his Community presided over one hundred Anti-Slavery conventions. His experiment, again, was truly Yankee in its character, having no affiliation with any foreign system. The *Harbinger*, after its conductors went over to Fourierism, said of Collins' experiment: "The Skaneateles Community, so far from being a Fourier institution, has been in open and bitter hostility with

that system. No man has taken stronger ground against the Fourier movement than its founder."

Add to the foregoing presentation the fact that Massachusetts from the beginning furnished a large proportion of the brains employed in the early years of the Socialistic movement, in writing, lecturing and evangelization generally; and it is difficult to avoid the conclusion that the honor of originating the Socialistic revival of forty years ago, with all its present and future sequences, belongs to Massachusetts. Let her step to the front and take the wreath.

COMMUNITY ITEMS.

ONEIDA.

—On Monday the children made 3,072 chains in two hours.

—In response to the call to the galleries the other night the band poured down on us selections from *Il Trovatore*.

—Our botanists are happy over the addition to their herbarium of fifty new species of ferns from the far-away island of New Zealand—a gift from our friend, Mr. Samuel Edger, of Auckland, N. Z.

—A great poster on our bulletin announced that Henry Ward Beecher would lecture at the village of Oneida, on Friday evening, Feb. 1st. We all wanted to go, of course, but somehow no one went. The next day we heard that the affair was a hoax, and that the man who perpetrated it had been arrested in Norwich, where he had attempted to play a similar trick. The enraged populace rode him through the streets on a hearse, took his photograph, and then turned him over to the sheriff.

—Things go by fevers among the children. At one time kites are all the rage, then velocipedes, perhaps, or masquerade balls, or Indian concerts. Just now there is a fever of mat-knitting, and the boys take it as hard as the girls; but the bright-colored worsteds, when coiled together and tipped with a crocheted border, really make very pretty lamp-mats. Some of them carry their work about in their pockets, in order to have it handy for every moment of leisure, and in the evening they take it into the Hall, where they ply their busy fingers all through the hour.

—It seems to be difficult for many of those who were once members of the O. C. to forget it, or to pass entirely out of its sphere of influence. Years of silence may roll by, but we are sure to hear from them at last. It is not uncommon to receive letters from such persons, expressing a desire to rejoin us, or to be employed in our service. Even though they were unwilling laborers in our cause and broke away in anger, the dormant seeds of Communism have since sprung up in them, and they experience a dreary sense of life-failure unless they can again come into our field of action.

—A short but impressive scene closed the meeting Sunday evening. All the lights were put out with the exception of one near the chairman, who read the following:

PROLOGUE BY J. H. N.

"It may help the family to appreciate the scene now to be exhibited, if I say a few words about the piece which will be spoken and its author, and point out the special phenomenon which we shall attempt to imitate.

"The poem called 'Campbell's Last Man' was one of the last productions of Thomas Campbell, a famous English poet of the last generation, author of 'Pleasures of Hope,' 'Exile of Erin,' 'Lochiel's Warning,' 'Hohenlinden,' and many other very popular poems. The Cyclopaedia calls The Last Man 'one of his happiest productions.'

"The design of the poem is very simple. The poet professes to be a seer, and has a vision in which he looks far away into the future, even to the distance of a million years, and sees the earth in the desolation of its old age. The human race has dwindled and perished till but one man is left. The sun as well as the earth is feeble and fading. The main action of the poem is a sublime apostrophe which the last man addresses to the sun, glorying in his own immortality, and boldly predicting that he shall outlive the 'dim discredited king of day.'

"A picture of this action which I have somewhere seen represented the sun as *partially clouded or half-sunk below the horizon*. But this is not the idea of the poem at all. It is not a clouded or setting sun that the last man apostrophizes, but a *fading* sun, one that might be high in the heavens, but is expiring like an exhausted lamp. The man sees it growing dim, and tells it to its face that it will never behold his death-agony, but will die before him. The fulfillment of this boast is what we shall try to represent. The sun is supposed to be far gone in its decline at the opening of the scene. The man's death is to be imagined as taking place in the total darkness after the sun has gone out. Then comes light from another quarter and the predicted immortality. We trust the audience will give us large assistance from their own imaginations and 'pass our imperfections by.'

The reader's light was then extinguished, when, lo! a sun loomed up from the darkness of the west gallery. The curtain soon rose on the emaciated form of the "last

man," who apostrophized the fading luminary in sepulchral tones. After the dim, expiring flicker of the sun, which left the world in Cimmerian gloom, a sudden illumination from the upper regions disclosed the figure of the final human representative rising with enraptured gaze into the celestial spheres.

CHILDREN IN THE ONEIDA COMMUNITY.

[From the Boston Journal of Chemistry.]

Whatever may be our opinion of the general polity of the Oneida Community, there can be no doubt that some valuable lessons in hygienic science may be learned from that quarter. Since September, 1869, fifty-five children have been born in the Community. Of the fifty that survived the perils of birth, all are now living. There has been no death in the children's department for eight years. The department includes seven children brought in by their parents in addition to the fifty born there. The Community numbers in all about 300 persons.

Dr. A. N. Bell, of the *Sanitarian*, having seen these facts in a printed report prepared by Dr. T. R. Noyes, of the Community, wrote to that gentleman, inquiring in regard to the nursery arrangements at Oneida. He received the following reply, which is well worthy the attention of all who have the care of children:—

"Our system of nursing our young children, if it can be called a system, is nothing more than the ordinary one, with some perfection in detail which is made possible by our combined mode of life. An infant is cared for by the mother in her own room during the nursing period and for some time longer. The nursing period varies from eight months to a year or fifteen months, according as the season permits. We do not think it advisable to nurse longer than a year. When the child begins to drink we sometimes begin giving it oatmeal, boiled two hours and strained through a fine cloth, or pearl barley, with the cow's milk, which is generally from one selected cow. Whether it takes these preparations or not, we get it as soon as we can on a diet containing more or less coarse unbolted wheat flour, and as soon as possible we come down to three meals a day, with nothing between meals. We give our children ripe fruit freely after they have learned to eat solid food, and avoid the habitual use of the bland, starchy foods, arrowroot, etc., as much as possible. They eat no meat until five or six years old. At about fifteen months old the mothers put their children into a nursery during the day, retaining them nights for some time longer. In this nursery they are cared for by experienced nurses, and at about four years they enter the children's department. The rooms the children occupy have a south exposure, plenty of light, no trees within one hundred feet. Our house drainage is as good as we can devise, and the entry of sewer-gas in any form is vigilantly guarded against. Slop-closets are disinfected every morning after using, and locked the remainder of the day, being connected with a draught chimney. In a word, we aim to give them pure air, plenty of life in the open air, pure food of a plain quality with very little fine flour, with little or no medicine."

CORRESPONDENCE.

Azay-sur-cher par Veretz,
Indre-et-Loire, France, Jan. 10, 1879.

EDITORS AMERICAN SOCIALIST:—I have subscribed for the AMERICAN SOCIALIST—I like to be in correspondence with you, because I have been a Communist since 1848—profoundly a Communist. I desire the fellowship which you are the first to practice; the perfect equality, almost, which is among you; the brotherhood; the order to which you do honor; the perfection toward which your system tends, the peace which you have among you. You have the religious faith which I no longer possess (I am an atheist); you believe that Communism is not possible without religion; I believe it is possible without it, but a great deal more difficult than with it. You have the new faith of Spiritualism, which I have studied several years without being converted to it. Meanwhile, all materialistic as I am, I believe in the spirit manifestations without having been a witness of them. I believe in the *good faith* of those who report them. Only I explain them differently than you do. I imagine that they are owing to the "new faculties" which certain men and women possess. I call these faculties *new* because they were not observed nor verified scientifically before our epoch. I hope to convince myself of the existence of these new faculties, which to-day are undeniably of infinite good: the equality of intelligences, the penetration of thought in others (clairvoyance), the communication of thought by new means, the mental telegraphy, the translucency of bodies, according to their needs, and that of souls, the unity of thought, the fusion of hearts, the harmony which we seem so near to realize.

Unfortunately, you do not hold to the extension of the interior of your Community. You limit yourselves to

the exterior propaganda. That assures, perhaps, it is true, the duration of your Society; but surely, that does not seem to conform to the ideal principle. You content yourselves with saying, "Do as we do; establish similar Societies to ours, if you wish to do so; but we will not receive you among us, because new elements would cause division." You are perhaps right. I fear also your system of mutual criticism; but it is, perhaps, better than I imagine.

The senatorial elections of January gave to the Republicans a considerable majority of votes. I hope that matters will be better soon, but the times are stormy, and we must wait.

With devotion, FRANCIS BEZNARD,
Formerly condemned to deportation in Guiana.

Alamosa, Colorado, Jan. 4, 1879.

EDITORS AMERICAN SOCIALIST:—I continue to appreciate the great good you are doing in the reconstruction of society. Although I find many articles in your paper I cannot subscribe to, still I consider it a light and a guide that it would be well for all Socialists to heed, and they should assist you by a generous support. I am pleased to see the caution you give to the members of the Socialistic Union, in regard to starting new Communities. I have given this subject a great deal of thought, and am satisfied that the safest and speediest way to bring the benefits of Communism within the reach of those who are willing to try that harmonious relation, is for old, existing Communities to accept a few new members on probation, and, as soon as numbers and means will justify, colonize in congenial groups. This will give them an intimate acquaintance with each other and adequate means to start with; neither of which prerequisites of success many new attempts have had. It is strange how any Socialist that has given the subject much attention can expect to succeed in the helter-skelter manner of most new attempts. No sane person would expect to conduct any business or industry if ignorant of its nature and requirements, yet this is what most Socialists undertake when they rush in where angels would scarcely dare to tread.

Respectfully, WM. CHESNUT, SR.

REVIEW NOTES.

GOLD ELSIE; from the German of E. Marlitt.

When we first read one of this author's novels we liked it immensely, and so we procured another; but when we read the second, behold it was like unto the first, and the third was like unto the second, and so on to the end. The essential features of these books are, a hero, cold and stern, and generally about twice the age of the heroine; but who generally thaws out a good deal toward the end of the story, and finally shows himself to be a man of considerable feeling. Then comes the heroine, young, pretty, accomplished, and thoroughly proof against the seductions of rank and money. After the usual amount of cross-purposes and misunderstandings, the twain become one flesh, and settle down to housekeeping. In the "Second Wife" the story begins with a marriage, and the courtship is conducted thereafter, which forms the only variation that we have noted from the regular programme.

On the whole, we have no particular fault to find with this. The stories are well told and artistically put together, and if the author repeats herself, as authors will do now and then, the reader should exercise the precaution to put an interval of forgetfulness between each book and its successor, and thus every volume will be fresh and enjoyable.

We have, however, one general criticism on the novels of this author, and that is, she allows her heroines to fall in love altogether too easily. We do not often see in real life a sensitive and high-spirited girl become enamored with a man considerably older than herself, after two or three interviews, in which the behavior of the man is curt and harsh, not at all calculated to inspire confidence, and much less a warmer feeling. Yet this is what the heroines of these novels do again and again, till we begin to wonder if the hearts of Teutonic maidens are made of a different material from those of Anglo-Saxon origin.

"Gold Elsie" is not one of the best of the collection. It has all of the peculiar features which we have specified, with certain crudities which we have not noticed in other works from the same pen. The heroine is Elizabeth Ferber, a maiden in rather reduced circumstances, who accidentally discovers herself to belong to the old nobility of Germany by direct lineage. The hero is one Rudolph von Walde, a rich gentleman of high birth, who had held himself aloof from wedlock because he was unable to find a woman who realized his

ideal. The scene is among the Thuringian mountains, and the landscape is drawn with a graphic pen. The incidents are in the main commonplace, but the interest of the tale is fairly kept up; and there is of course the scoundrel and the rival, who come in to make their share of mischief before the happy *dénouement* arrives.

The best thing about this, as about other of the author's stories, is, that it aims to teach that purity and uprightness of personal character are of prime consequence, and of more value than rank or riches. Take up a book with her name on the title-page, and you may securely count on finding this lesson between its covers in some form or other. And for this reason we call these books healthy, and are lenient toward their imperfections. The man or woman who can proclaim this truth to the world in a readable way deserves to be sustained. For the time is past when men will submit to be disciplined into listening to such truths; they must be tempted or they will not hear; the pill must be sugar-coated or it will not be taken. The age of sermons has passed away; and the novel and the newspaper are the great preachers of the day. It is then all-important that their doctrines be sound, that the moral lessons they inculcate be wise and improving. And as charity covereth a multitude of sins, so, in a novel this quality will cover a multitude of defects;—we might almost say all defects save only the irreparable one of dullness.

MARRIAGE; AS IT WAS, AS IT IS, AND AS IT SHOULD BE.
By Annie Besant. With a Sketch of the Life of Mrs. Besant. New York: Asa K. Butts, Publisher. 1879. Pp. 52. In limp cloth, 50 cts.

This pamphlet is valuable as a record of the evolution of the conjugal relation from its condition in savage times, when women were held as articles of merchandise, when they were stolen for wives from the paternal roof, when "the bridegroom rushed into the father's house, knocked the maiden down, picked up her senseless body, flung it over his shoulder, and ran for his life—compelled to win his wife by sheer strength and swiftness." Wives thus obtained were of course regarded as property, over which their husbands had the same power as over any other property. It could be sold like a horse, maltreated like an ox, or killed like a dog. The progress of civilization, it has been often said, may be measured by the progress which has been made in the elevation of woman. That the work is not completed is proved by the fact that the principle of ownership still holds to some extent even amid the highest civilizations; and the ownership is not strictly mutual; it is felt that the husband owns the wife in a sense in which the wife does not own the husband; and this sentiment is expressed in the world's laws. But there is a constant tendency to relieve women from all unjust restrictions, and this tendency is embodying itself in statutes in the more enlightened countries. In some provinces of Germany the property of the married pair is considered as community property; "and the husband, as such, has no more right over the common fund than the wife, nor the wife than the husband;" "the husband administers as representative of the community, and not as husband; he is head-partner, and has no personal rights beyond that. He cannot alienate nor mortgage any of the common lands or rights without her consent. . . . And this control of the wife over the immovables has, for parts of Prussia, been extended over movables as well." Some progress in the same direction has been made in England, and still greater in some of our States.

In describing marriage "as it was, and as it is" Mrs. Besant wields an able pen. In her treatment of marriage "as it should be" she is less convincing, because she has nothing that is new or satisfactory to offer—nothing but exclusive devotion in the dual relation, with greater facilities of divorce to uncongenial unions,—in other words, *mutual* ownership in place of *man* ownership; easy separation in place of union for life.

The National Live-Stock Journal (whose prospectus will be found on our last page) is an admirably conducted journal of its kind, and is well filled with entertaining and instructive matter for those interested in improved stock.

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the rose-burst of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the metre.
Never a daisy that grows, but a mystery guideth the growing;
Never a river that flows, but a majesty sceptres the flowing;
Never a Shakespeare that soared, but a stronger than he did enfold him;
Nor ever a prophet foretells, but a mightier seer hath foretold him.
—Richard Realf.

MOTHER SHIPTON AGAIN.

London, Eng., Jan. 14, 1879.

EDITORS AMERICAN SOCIALIST:—The rubbish current under the abused name of poor Ursula Shipton of course mystifies you, because in an educated country you can hardly be aware that the degraded bottom classes of rustics in every European country, except perhaps in Prussia, still support a vile trade in what are called "*chap-books*," that is to say, literature made for *chapping* or exchanging at fairs and similar gatherings, race-courses, etc. These are catchpenny pamphlets, rarely of more than four leaves, whose staple contents, besides trite almanac matter, are rules to interpret dreams, cast "nativities" (without the complication of the old astrologers who *believed* in their own trash), and to divine by "wheels of fortune" tables of figures that you are to prick at random, and so forth. Vacant idlers can amuse each other with the answers, while some of the most rustic and ignorant (but very few we may hope in England) put some faith in them. In short, they are really the last lingering descendants of the books on "curious arts" that were burnt at Ephesus in Paul's time, as you read in Acts 19. The authoritative names to embellish these "Egyptian dream-books," etc., are Hermes, Ptolemy and similar celebrities in the Latin countries, but in England, Merlin and Mother Shipton. This venerable dame undoubtedly lived and prophesied near York, and earlier than the Rev. Cobham Brewer's dates (p. 5), for she was old enough to be accounted a witch at Wolsey's death in 1530, when she suddenly became famous for having predicted, after he had started to take possession of his Archbishopric of York, that he would never enter that city: which in fact he never did, though viewing it from a tower only eight miles distant. Before reaching it he was recalled to court, and on his return journey caught the fever that killed him.

That the old dame was what we now call a medium is abundantly plain. Unhappily I can hear of no printed account of her earlier than 1641, when it is equally plain that the snowball had gathered somewhat. This will appear if I copy you a sentence or two from "*The PROPHECIES OF MOTHER SHIPTON in the Reign of King HENRY the Eighth: Foretelling the death of Cardinal Wolsey, the Lord Percy, and others; as also what should happen in ensuing Times.*" London. Printed for *Richard Lownds*, at his shop adjoining to Ludgate. 1641."

"When shee heard. . . shee said that Cardinall Wolsey should never come to Yorke. . . and the Cardinall hearing, being angry, sent the Duke of Suffolke, the Lord Piercy [always so spelt in the story but not on the title] and the Lord Darcy to her, who came with their men disguised. . . to Master Besley, . . . and desired him to goe with them to Mother Shipton's House. . . Shee said, 'come in Master Besley, and those honorable Lords with you, . . . come in, Master Besley, you know the way, but they doe not.' This they thought strange that shee should know them and never saw them; then they went into the House where was a great fire, and shee bade them welcome, calling them all by their Names, and sent for some cakes and ale, and they drunke and were very merry. . . 'Mother Shipton,' said the Duke, 'you said the Cardinall should never see Yorke.' 'Yea,' said shee, 'I said hee might see Yorke but never come at it.' [Gathered snow, that!] 'But,' said the Duke, 'when hee comes to Yorke thou shalt be burn'd.' 'We shall see that,' said shee; and plucking her Handkerchieffe off her Head, shee threw it into the Fire, and it would not burne. Then shee tooke her Staffe and turned it into the fire, and it would not burne; then shee tooke it and put it on againe. 'If this had burned,' said shee, 'I might have burned.' 'Mother Shipton,' quoth the Duke, 'what thinke you of me?' 'My Love,' said shee, 'the Time will come you will be as low as I am, and that's a low one indeed.' My Lord Piercy said, 'what say you of me?'"

And so on, giving some predictions verified in each of their lives. The remainder is but an incoherent string of meaningless portents, such as a child to be born in Pomfret with three thumbs, and so forth. The last sentence, however, will be fulfilled if we ever adopt a Maine liquor-law. I copy it exactly:

"And after that a Ship come sailing up the Thames till it come over against London, and the Master of the Ship shall weepe, and the marriners shall aske him why he weepeth, being hee hath made so good a voyage, and hee shall say, 'Ah, what a goodly Citie this was, none in the world comparable to it, and now there is scarce left any house that can let us have drinke for our money."

'Unhappy he that lives to see those days,
But happy are the dead, Shipton's wife says.'"

This final couplet and a quatrain further back are all the poetry to be found in the genuine remains of the propheticess; if indeed we may regard a publication in 1641 as a genuine account of one who had been old enough to pass for a witch in 1530. The pamphlet has but six pages besides the title above transcribed, and no contemporary name but the printer's. "The Life and Death of Mother Shipton," followed by prophecies in verse, was nothing but a *jeu d'esprit* of "Richard Head,

Gentleman," a comic writer who signs the preface to the original edition of 1687, relating how a "gentleman whose ancestors, by the gift of King Henry VIII., enjoyed a monastery in those parts," supplied him with the MSS., "now not legible to read," till he took of the "best galls I could get, beat them grossly and laid them to steep one day in good white wine; that done, I distilled them with the wine; and with the distilled water that came off them, I wetted handsomely the old letters, whereby they seemed as fresh and fair as if they had been but newly written." The "Life," occupying eight of the fifteen chapters, is a good imitation of monkish lore, beginning with the Mother's mother, a poor orphan, "How the Devil constantly visited her, in what forms and shapes," etc., till the birth "of her which is now called *Mother Shipton*, which proved the conclusion of her miserable life." Of course, the above story is embodied, but not a word of the prose prophecies. The last seven chapters are a running historical commentary on the doggerel, often line by line, the last couplet being—

"Great death in London shall be though,
And men on tops of houses go."

The first of these lines is explained to have been verified by the great plague of 1665, and the last by the fire of 1666.

The last page adds ten lines of "other prophecies she uttered, which, because they concerned future times, we shall leave to the interpretation of the intelligent reader." This unhappy example, set by the facetious "R. Head, Gentleman," has been followed of course, by the chap-book makers, down to the author, in 1862, of the trash you reproduced. Lo, his name. NOTES AND QUERIES, 4th Series, Vol. XI, p. 355: "Mr. Charles Hindley, of Brighton, in a letter to us, has made a clean breast of having fabricated the prophecy quoted at p. 450 of our last volume, with some ten others included in his reprint of a chap-book version, published in 1862." Yours truly, E. L. GARBETT.

A CITY'S FIGHT.

Why Natchez was the Only Southern City which Escaped the Plague.

[Correspondence of the New York Herald.]

The wharf-boat was moved down the river a mile below the town, and Natchez being situated on a bluff 250 feet high there was no access to the quarantine station except for pedestrians on foot down a winding path, well guarded and by water. The clerk and the men on the wharf-boat were not allowed to leave it, but had their meals sent down daily, and were watched over by a quarantine guard, who exercised supreme command. None of the New Orleans packets were allowed to touch, but coaled from a flat dropped down the river, on which they deposited the money and mail, which were afterward collected, the mail being thoroughly fumigated and third-class matter excluded entirely. All skiffs were tied up. Up town the city was

CAREFULLY GUARDED BY PAID GUARDS

on every road leading into it, and half of these men were colored men, who were placed on some of the most important posts. Throughout the whole summer these guards performed their duty most vigilantly, and acted in a few instances (the colored guards) in arresting chicken thieves coming in to early market. The city of Natchez is always very clean and healthy, with thick china-berry trees on all the streets; but our street-contractor is a very energetic man, and at this period made the city look like a garden spot. All filth was carted away, every pig removed from the town, and their haunts renovated with carbolic acid and lime. This was done to all gutters and out-houses and damp places. Later on, the carbolic acid gave out, for which all citizens were most devoutly thankful; then coal tar was substituted in its place, and, in addition to being sprinkled about, this tar was put in holes at every street corner and at dark set on fire. A stranger would have thought himself in Dante's hell had he been present at this time, for the atmosphere was murky with the tar smoke and heavy with its smell, while boys threw rocks in the holes to see the liquid flames spatter round about, and men stood on the sidewalks, with earnest countenances, talking of the dreadful plague and its ravages. The danger became greater as the yellow fever broke out twenty miles below us and was spreading out into the country from Port Gibson, only thirty miles above. The citizens came forward voluntarily and organized themselves into a patrol to do duty night and day and guard every entrance to the city by path or bayou. In this hour of danger the

WHITES AND BLACKS WERE TOGETHER

in one common effort to keep the fever out. Among those colored citizens who joined the patrol and did duty night and day, in rain and sunshine, were Fitzhugh, the Postmaster, Wood, the Sheriff, and John R. Lynch, ex-member of Congress, and this a Democratic community where political honors are equally divided and all live in peace. Over these patrols captains were appointed to make rounds and see that the men were on duty. One of the few captains was a colored man, and this colored man rode around the lines, a captain over some of the bluest blood in the South.

No man ever murmured a disapprobation at this step, but the appointment was universally acceptable. No goods being allowed to enter town, some merchants gave out in their supply of a few necessary articles, but prices were never changed when only one man had what everybody else wanted. The earnestness of the people was shown when, during the early days of the epidemic and before third-class mail matter was restricted, a merchant received a pair of shoes from New Orleans through the mail. An orderly and quiet body of citizens were on the point of burning up his whole stock of goods and store. Several times people from suspected districts tried to get into the city, who were immediately lodged down at the quarantine station on the wharf boat for ten days. Again, two men were quarantined in an unoccupied country house, and no one allowed to go near them. Their food was daily

SET UNDER A TREE IN THE YARD

for them. People from the adjoining country were admitted into town when it was known that there was no yellow fever in the neighborhood; but as the disease spread out from Port Gibson the line of limitation was drawn nearer to Natchez, and just before the quarantine was raised no one was admitted from beyond the seven-mile post.

For over two months we had no intercourse with the outside world except by letter and telegraph, and no one can say that we suffered many inconveniences, as the traveling people were away and would not return at any rate till October, and the quarantine was raised the last of October. Not a single case of yellow fever occurred at Natchez during the year.

ONE THING AND ANOTHER.

MacMahon has given up the French Presidency, but he hasn't gone to Grasse yet.

The Potter Committee will send a sub to New York to ask Mr. Tilden all about it.

Sitting Bull will be told to put down his tail and surrender as a prisoner of war, or else go back to Canada.

Three hundred and twenty young men felt called to enter the present Freshman Class of Yale College and only two hundred and thirty-five were chosen.

Mr. Whitelaw Reid told the Potter Committee that Mr. Marble was justified in complaining of that cipher telegram attributed to him in the *Tribune*: he was not the author of it.

Alaska begins to look inviting to the enterprising spirits on our Western coast. It is a gold field, as well as a fishing place. Its product of canned salmon last year was 336,000 pounds.

John Wilson Barron, the cashier who died in his bank at Dexter, Maine, last February, supposedly in defense of his trust, is now believed by many to have been a suicide and defaulter.

Senator Windom wants to have a Negro Territory where our colored folks can go and "talk dictionary" and vote to their hearts' content. "Say, Miss, how do them potatoes abrogate?"

A load of cattle, sent to England from Canada by the way of Portland, was stopped by the authorities in Liverpool and slaughtered, on the ground that they had the pleuropneumonia.

The plague is likely to interfere with the great trade-fairs which it is the custom to hold in Russia. It is nearly time for the one at Simbirsk, where about 5,000,000 rubles usually change hands.

The banks of Great Britain and Ireland have a paper currency amounting to some \$254,000,000, while we have \$346,000,000 in greenbacks, to say nothing of \$320,000,000 in national bank bills.

Twenty-five millions of gold have been paid out since resumption, and yet there is more of that metal in the Treasury than there was at the first of the month. It is now ordered that the February interest shall be paid in coin.

There is no question but the Rev. Joseph Cook is making a pretty large figure of himself; but then some folks console themselves with the fact that he is so loose in texture that you can go right through his interstices without any trouble to yourself.

The ice-companies on the Hudson have housed and stacked 3,000,000 tons of ice this winter. Ninety-seven steam-engines, 892 horses, and over 12,000 men and boys were employed in the brief harvest. A single steam-elevator is capable of putting in 2,500 tons of ice in a day.

The question of transferring the care of the Indians from the Department of the Interior to that of the Army is still an open one. The Joint Committee which was appointed to examine the Indian problem has equally divided, and one-half only has made a report in favor of such transfer.

The English masters are slowly coming to the conclusion that the British workingman must be content to work more hours and take less pay, or else England is going to lose her place in the markets of the world. The imports into that country of foreign-made iron goods have trebled the last year.

Mr. Ruskin has resigned the Slade Professorship of Art at Oxford. The re-publication of his works goes on slowly. A bookseller in London lately sold his last bound copy of the collected set of the "Modern Painters," "Stones of Venice" and the "Seven Lamps of Architecture" (original edition) for 100 guineas.

The Arlington estate is likely to go back into the hands of the Lee family. George Washington Custis Lee, the son of the great Confederate General, has had a decision in his favor by the United States District Court. The property was confiscated because Gen. Lee was a rebel and would not, for very obvious reasons, pay the taxes in person.

A *Tribune* reporter has interviewed Ex-Secretary Hamilton Fish and learned that Clay was a magnetic tyrant; that Tyler really had a very good mind; that Wm. T. Marcy wrote the ablest letters of any one of our Secretaries of State; and that Grant was a real gentleman, though a silent one, and that he had a deep respect for truthful men.

The presence of the plague in Russia is exciting something like consternation in those parts of Europe nearest to it. Austria and Germany, it is reported, will fence it out in the most decided manner. The latest news would lead one to think the Russians are likely to keep it within bounds, and stamp it out where it is. The infected villages will be burned.

The Society for the Prevention of Vice reports that it has the past year confiscated 100,000 bad books, 475 bad pictures and 1,000,000 circulars. In that time twenty-three persons were brought to trial in the United States Courts, and twenty-five in the State Courts. The number sentenced was 20. Since its foundation the Society has procured the sentence of 168 persons.

The midwinter number of *Scribner* has Wyant Eaton's portrait of Emerson: An old man approaching his "terminus;" strong and massive jaw, resolution in the mouth, an authoritative nose, a conical head towering upward in those parts which the phrenologists say are indicative of self-reliance and a sense of personality. He looks the Indian sage more, quite as much as the poet or philosopher.

Mr. Hayes has beaten that fellow from New York on the question of the Custom-House appointments. Messrs. Burt and Merritt will now get their commissions, and we may expect that hereafter the President will actually make the civil-service appointments, and that the great Senators will be content to act judicially—confirming or rejecting the President's appointments as each case seems to demand.

The Mormons insist that religion has a great deal of "get up and git" to it. It is something more than a delightful bum! bum! bum! on the diaphragm, which makes a man perfectly contented if he can only sit down and simmer like a tea-kettle singing on the stove. They will, therefore, stick to it that your religious liberty which confines them to thinking and feeling is no religious liberty at all.

The Board of Experts, appointed by the Joint Congressional Committee to report on the yellow fever, say that we had 100,000 cases of that disease last year, and that nearly 25,000 of them proved fatal. They hint that we can never fully understand it until we have studied the pestilence in the West Indies, where it always comes from. By all means let science go to Cuba and trample on the disease in its very cradle.

When Sher Ali ran away from Cabul he really thought that he could depend on the Czar to help him. Now he has nothing to do but hang around Russia and let his heart consume its own bitterness. If Russia had intended to give Afghanistan to the British, she could not have done it more effectually than she seems to have done by letting Gen. Kauffmann make that feint at the possessions of the old Ameer.

Mr. Eppa Hunton, the member of Congress from the 8th Virginia district, seems to be composed of Democracy and chivalry in about equal proportions. Last summer he challenged Mr. Columbus Alexander, his political opponent, and, failing to get up a fight, he posted that gentleman in Washington and Alexandria as a coward. Now Mr. Alexander is going to present the noble Virginian to the grand jury of the District of Columbia as you would a dog or a thief.

After the fourth of next March we shall have to put up with such laws as a Democratic Congress and a Republican President can agree to give us. It is a comfort to believe that we shan't go to the bad even then. There are some indications that the Democrats are not wholly given over to a reprobate mind and whiskey. Senator Hill, of Georgia, in opposing the Mitchell claim, said he "would vote against it because it was a war claim. He was opposed to all war claims, whether they be from loyal or disloyal persons. To pay these claims would bankrupt the Government, and as we cannot pay all, it would be an unjust discrimination to pay some.....The sooner the people of the South are taught to repair their losses by work, by frugality and industry, the better it will be for them and for the country."

Come forward now, all ye who have the gift for writing new and lofty music. We are sad to think how you have had to repress the voice of heaven; we are glad to know that you

can now stand, as it were, in the warm south windows and bloom like a geranium bursting into flame and scarlet. The Cincinnati Musical Festival Association, of which Mr. Theodore Thomas is the musical director, has offered a prize of a thousand dollars "for the most meritorious work, for chorus and orchestra," to be performed at the Fourth Festival, in May, 1880. It must be the "opus" of "a native-born citizen of the United States," and it "must not occupy more than sixty minutes in its performance." It must also be in the hands of the president of the Board of Judges in Cincinnati on or before the first of October, 1879. We need not say how much we sympathize with this proposal. It will give our American composers a chance to do an inspired thing, and have it well interpreted to a music-loving city.

This is what the President said to the Senate respecting that New York Custom-House affair: "The officers suspended by me are, and for several years have been, engaged in the active personal management of the party politics of the city and State of New York. The duties of the officers held by them have been regarded as of subordinate importance to their partisan work. Their offices have been conducted as part of the political machinery under their control. They have made the Custom-House a center of partisan political management. The Custom-House should be a business office. It should be conducted on business principles. General James, the Postmaster of New York City, writing on this subject, says: 'The Post-Office is a business institution, and should be run as such. It is my deliberate judgment that I and my subordinates can do more for the party of our choice by giving the people of this city a good and efficient postal service than by controlling primaries or dictating nominations.'"

From the correspondence which has passed between Lord Salisbury and Sir Henry Layard, the British Minister at Constantinople, we learn that Mr. Layard was asked to procure the organization of a gendarmerie in the Asiatic provinces, commanded by Europeans; the establishment of a court of appeals in each of the five important towns, to contain one European member with a veto power on decisions; the abolition of tithe-farming, and tenure during good behavior for judges and revenue collectors. Nobody, it seems, connected with the Turkish Government wanted any such state of things except the Sultan and Safvet Pasha, who said they would like to carry out those British suggestions for the management of Asia Minor, provided they were free to omit all those parts which are particularly delightful to Englishmen and particularly humiliating to themselves. This, of course, was not very encouraging to Lord Salisbury, but he had to submit to it when Sir Henry assured him that the Sultan was really too poor to do anything about it, be he willing or unwilling. But this is nothing more than had leaked out before the publication of the official correspondence.

France is more Republican than ever, and in more danger, too. "Go slow!" everybody says, "Go slow!" MacMahon is out of the Presidency, and M. Grévy, Republican, is in his place, by a vote of 550 to 250. The Ministry of May 16th is ready to resign, and M. Gambetta has been chosen President of the Chamber of Deputies. So far everything has gone along in proper constitutional order, and may continue to do so. We have flattered ourselves that her Republican drivers would be contented to see France go ambling along like an old family horse; but this laying on of the whip excites fear. The nations all know that that French creature is very likely to go off in a break-neck run and put her heels through the dash-board. These changes came about in this wise: The different members of the Ministry, acting in the spirit of their late concessions to the Left, presented MacMahon lists of official changes in their respective departments. These he signed; but when it came to removing certain old staff officers in the army, he could go no further, and said he must resign. Dealing with the army in that way was too much for his inherent conservatism. He could not see his friends in arms disgraced. The old Marshal has gone through the changes with dignity, and is taking all pains in turning over the business of his office to his successor. M. Grévy is an old man with a reputation for safety. He had a prominent place in the affairs of 1848, and has been an influential man with his party ever since. At this juncture it is well to bear in mind that the men who put M. Thiers out in 1848, and MacMahon in, are still alive.

Uncle Sam has put a great deal of money into the Pacific Railroad, and now he wants to know how under the sun he is going to get some of it back again. "During Secretary Boutwell's administration of the Treasury Department," says the *Nation*, "the policy of withholding from these railroads the half of their earnings for Government transportation, which the law promised should be paid to them as it accrued (the other half being retained as part payment of their subsidy debt), was commenced. The companies brought suit to recover the money so withheld, and obtained judgment; but by stipulation it was agreed that the settlement of the account should be postponed until the Government should bring suit and prosecute the same to a final hearing for five per cent. of the net earnings of the roads from the date of their completion, which the law requires to

be paid into the Treasury in further liquidation of the subsidy debt. The questions involved in the decision were: 1st, What constitutes 'net earnings?' and, 2d, When were the roads completed? The companies contended that net earnings were to be computed upon the sum remaining after deducting operating expenses and interest on all indebtedness, and that they were not completed until 1874, although put in operation from the Missouri River to the Sacramento in 1869. The Court decides that 'net earnings' within the meaning of the Pacific Railroad acts are all the moneys earned after deducting operating expenses and interest on the first-mortgage bonds, which constitute a lien prior to the Government mortgage; also, that the roads were completed at the time when the companies accepted the last installment of subsidy bonds, which the law prescribed should be delivered to them on completion.

The Cipher Committee has so far brought nothing to light beyond letting us know how those mysterious telegrams got into the hands of the *Tribune*. When the question of fraud in the Presidential election was raised and both houses of Congress began to take measures looking like investigation, but which were in reality nothing but shrewd moves to protect the predominant party-interest of each, Mr. Orton, the President of the Western Union Telegraph Co., and a Republican, managed dexterously to avoid surrendering his 29,000 telegrams to the House Committee, but handed them over bodily to the (Republican) Senate Committee, of which the late Senator Morton was chairman. They were of course seen by a number of persons hanging about that Committee, and some of them were found to be interesting to have in case of a fight with the Democrats. Mr. Eugene Hale has the credit of first suggesting that it would be a pity to send them all back to New York and have them go up the chimney. They were accordingly assorted and the choice ones appropriated by one Bullock, the clerk of the Committee, and a protégé of Senator Morton, who gave them to Congressman Evans, of Indiana, on the eve of his (Bullock's) departure as Consul to Cologne, an appointment he received about the time the Potter Committee was talked of. Evans, in turn, gave them to Mr. Brady, the Second Assistant Post-Master-General, also a protégé of Morton, who examined them, and, after making more or less copies, sent some to the *Tribune*, and gave the rest to Mr. W. E. Chandler, who, in turn, sent some to the *Tribune*, and left the rest in General Butler's office, where he supposed they would do the most good. The telegraph managers in New York burnt the dispatches that came back to them, never stopping to see if any had been withheld. The Democrats will, of course, continue to say that there must have been a lot of very damaging Republican telegrams burned. Be that as it may, the investigation is likely to prove, what we have all along believed, that the Republicans had the game in their own hands, and could win without departing very much from the letter of honesty. They had only to stand over their shaky managers in those doubtful Southern States and see to it that those fellows didn't hurt the party through their mutual animosities. When some "ague-stricken pariah" and Republican Supervisor of Elections in Florida began to swell with the idea that by sticking to the letter of the law or by not sticking to it, he could make this man or that man President, how natural it was for his party managers to pat him on the back and remind him how sweet it is to do your duty. You see the Democrats didn't "have the cards" and they didn't "have the lead."

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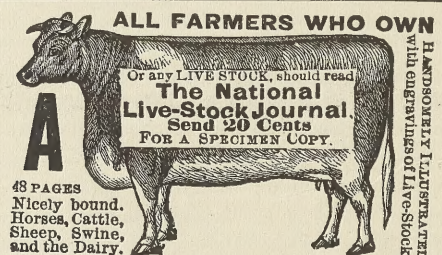
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